

ADYAR PAMPHLETS

No. 41

THE SMALLER BUDDHIST
CATECHISM

BY

C. W. LEADBEATER

AND

C. JINARĀJADĀSA .

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COMPILED BY

C. W. LEADBEATER •

Translated from the Sinhalese

BY

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St. John's Coll., Camb.

Approved and recommended for the Instruction of
Buddhist Children by the late

H. SUMAṄGALA,

Pradhāna Nāyaka Thera,

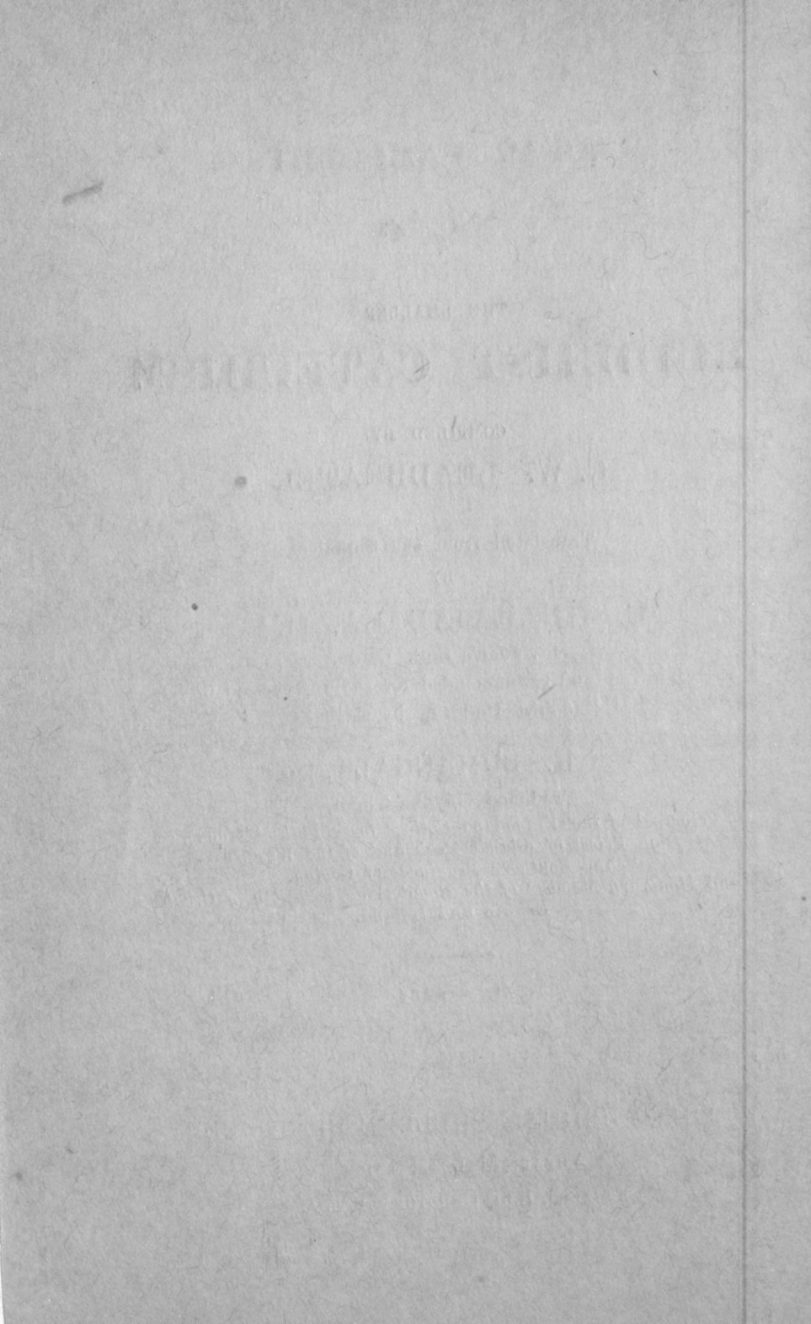
*Principal of the Vidyodaya College for Buddhist Monks,
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NOTE BY THE TRANSLATOR

THIS work is a translation of a small Sinhalese Catechism of Buddhism in two parts, called "Baudha Çiçubodhaya," which was compiled by Mr. C. W. Leadbeater in 1889, when he was working in connection with the Buddhist Theosophical Society. Of the first part of it there have been published 60,000 copies (21st edition), and of the second part 35,000 copies (18th edition). It was meant to be introductory to the more comprehensive *Buddhist Catechism* (now in its 43rd edition) of the late Colonel H. S. Olcott, President-Founder of The Theosophical Society.

It is with the same object of supplying an introductory work in English to Colonel Olcott's Catechism that I have undertaken this translation. The original Sinhalese edition of "Baudha Çiçubodhaya" was carefully revised in both parts by the Venerable High Priest Hikkaḍuve Sumaṅgala, and the second part by H. Devamitta, Anunāyaka Thera, also.

It has not been thought desirable to give an absolutely literal translation of all phrases, the

idioms of the two languages being so different. Some phrases too have here and there been added to make a question or answer more lucid, and two additional questions, 19a and 19b of Part II and some notes also have been added. Here and there a fuller translation of a phrase has been substituted directly from Pāli instead of from Sinhalese. I have found it impossible to observe uniformity in the language in which the names or the technical terms have been given, simply because in Ceylon some are familiar only in Pāli, and others only in Sanskrit; to attempt uniformity would have been to introduce many unfamiliar forms.

In conclusion I must express my deepest obligations to my friend and teacher in Pāli, Mahagoda Ñānissara, Thero, Principal of the Vidyodaya College, for the help he has given me throughout in the preparation of this translation. His interest in the work and the constant explanations of Pāli terms and ideas have alone made it possible for me to undertake this work.

C. J.

The Smaller Buddhist Catechism

NAMO TASSA BHAGAVATO ARAHATO
SAMMĀSAMBUDDHASSA

Praise be to the Lord, the Holy One, Perfect in Wisdom.

PART I

THE LIFE OF THE BUDDHA

1. Q. What is your religion?

A. Buddhism.

2. Q. Who is a Buddhist?

A. A Buddhist is one who follows the Doctrine taught by the Lord Buddha.

3. Q. Who is the Lord Buddha?

A. He is the Omniscient Lord who, seeking Nirvāṇa through many lives, attained to it in His last birth by His exertions and by His wisdom.

4. Q. What was the name given to Him before He became the Buddha?

A. He was called the Bodhisattva.

5. Q. What books tell us that the Bodhisattva was born many times?

A. Such books as The Jātaka, Buddhavaṃsa, and others.

6. Q. What was He in His last birth?
A. He was a noble prince.
7. Q. What was His name?
A. Siddhārtha Gautama.
8. Q. Who was His father?
A. Çuddhodana, King of the Çākyas.
9. Q. Who was His mother?
A. Queen Māyā.
10. Q. Where was He born?
A. In the city of Kapilavastu.
11. Q. Where is Kapilavastu situated?
A. In Madhyadeça in India¹.
12. Q. On what day was He born?
A. He was born on the full-moon day in the month of Vaiçākha (Wesak).
13. Q. When was He born?
A. About 2500 years ago.
14. Q. In what kind of palaces did He live?
A. He lived in pleasant palaces surrounded by beautiful parks, where there were lakes and waterfalls and peacocks dancing with outspread tails.
15. Q. Was He very rich?
A. He had everything He wanted—horses, elephants, beautiful garments and robes embroidered with gold.
16. Q. Did He marry anyone?
A. Yes, He married the beautiful Princess Yaçodharā, and they had a son named Prince Rahula.
17. Q. Was He happy in all these surroundings?
A. No, He was often very sorrowful.

¹ It was situated on the banks of the river Rohini, about 130 miles due north of the city of Benares. Its geographical position was 27.37 deg. North latitude, and 83.11 deg. East longitude. Rhys Davids: *Buddhism*, p. 25.

18. Q. Why was He sorrowful?

A. He was sorrowful because He felt pity for this world which was filled with miserable and evil men.

19. Q. What did He do because He felt pity for the world?

A. He went away to the forest leaving behind His pleasant palaces, garments and riches.

20. Q. Why did He do this?

A. To find the origin of the cause of sorrow by spending time in the search for it.

21. Q. Did He find it?

A. Yes, He found it after six years of difficulty and self-restraint.

22. Q. Where was He when He found it?

A. At the foot of a bo-tree in the place called Buddha Gaya at the present time.

23. Q. What did He become at this place?

A. He became the Buddha.

24. Q. What does the word Buddha mean?

A. It means "the awakened," that is "one who knows all things."

25. Q. For how many years after He became Buddha did He preach His doctrine?

A. During forty-five years.

26. Q. Who were the disciples who first accepted His doctrine?

A. They were Koṇḍañña, Bhaddiya, Vappa, Mahānāma, Assajī.

27. Q. Where was He when He passed into Parinirvāṇa?

A. In the sāla flower garden of Malla the prince, in the city of Kusinārā.

28. Q. Ought we not to love Him, because He found out for us the cause of sorrow ?

A. Yes, we ought to love and revere Him with all our hearts.

29. Q. How can we best show Him our love ?

A. By following the doctrines which He taught.

THE DOCTRINE

30. Q. What must we say first before we repeat the formula of the Three Refuges, and that of the Five Precepts ?

A. We say : "Namo Tassa Bhagavato Arahato Sammāsambuddhassa".

31. Q. What is its meaning ?

A. "Praise be to the Lord, the Holy One, Perfect in Wisdom".

32. Q. After this what does the monk say ?

A. He repeats thrice the formula of the Three Refuges, and after him we repeat them three times.

33. Q. What is the first part of the formula of the Three Refuges ? A. "Buddhaṃ saraṇaṃ gacchāmi".

34. Q. What is its meaning ?

A. "I go to the Buddha for refuge".

35. Q. What is the second part ?

A. "Dhammaṃ saraṇaṃ gacchāmi".

36. Q. What is its meaning ?

A. "I go to the Truth for refuge".

37. Q. What is the third part ?

A. "Saṅghaṃ saraṇaṃ gacchāmi".

38. Q. What is its meaning ?

A "I go to the Brotherhood of the Noble Ones for refuge."

39. Q. What is the meaning of the words "dutyam'pi"?

A. "For the second time".

40. Q. What is the meaning of the words "tatiyam'pi"?

A. "For the third time".

41. Q. After repeating three times the formula of the Three Refuges, what is said next?

A. We repeat next the Five Precepts.

42. Q. How do you say the First Precept?

A. "Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi".

43. Q. From what do you promise to abstain by this precept?

A. "I promise to abstain from taking the life of any living creature".

44. Q. What is the Second Precept?

A. "Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi".

45. Q. From what do you promise to abstain by this precept?

A. "I promise to abstain from taking anything that belongs to another, with thievish intent".

46. Q. What is the Third Precept?

A. "Kāmesu micchācāra veramaṇī sikkhāpadaṃ samādiyāmi".

47. Q. From what do you promise to abstain by this precept?

A. To abstain from the evil indulgence of the bodily passions.

48. Q. What is the Fourth Precept?

A. "Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi".

49. Q. What do you promise not to do by this precept ?

A. "I promise not to say a falsehood (about even the smallest thing)."

50. Q. What is the Fifth Precept ?

A. "Surā-meraya-majja-pamāda-tṭhānā veramaṇī sikkhāpadam samādiyāmi".

51. Q. From what do you promise to abstain by this precept ?

A. "I promise not to take anything that tends to produce drunkenness".

52. Q. What are the Four Noble Truths ?

A. The Four Noble Truths are these: 1. The existence of sorrow; 2. The cause of the origin of sorrow; 3. The destruction of sorrow; and 4. The way to destroy sorrow.

53. Q. Give examples of things that cause sorrow ?

A. Birth, decay, death, separation from those we love, associating with objects that are unpleasant, the arising of desire for unattainable objects.

54. Q. How can we escape from these miseries ?

A. It can be done by the destruction of desires arising from sensations, such as lust, and others.

55. Q. What will happen to you if you do not get rid of desire ?

A. Birth over and over again.

56. Q. What will happen to you if you destroy sin ?

A. The attainment of Nirvāṇa.

57. Q. What is Nirvāṇa ?

A. A state of happiness full of peace, which we are unable to understand¹.

¹ First we have to clearly realise that all existence is misery; then we can understand Nirvāṇa, for Nirvāṇa is the absence of misery. Nirvāṇa is obtained by the destruction of desire, which is the root of misery.

58. Q. In what way by the destruction of desire can one attain Nirvāṇa?

A. Nirvāṇa can be attained by following the Noble Eightfold Path, that is by observing the precepts of the eightfold path of the Noble Ones, which destroys sorrow.

59. Q. What is the first division of the Noble Eightfold path?

A. Samyag Dṛiṣṭi.

60. Q. What does it mean?

A. Right Belief.

61. Q. What doctrine must we not forget, to possess Right Belief?

A. Belief in the result of action.

62. Q. What is belief in the result of action?

A. It is believing that a person obtains the result of an action, according to its nature, whether good or bad.

63. Q. Does it not often appear that some wicked persons obtain happiness, when good people obtain misery?

A. Yes, but in the future there will be justice done to both. [The happiness of the wicked person is not the result of his evil acts, but of good acts done in a *former* time; and similarly the misery of good people is due to *former* evil acts].

64. Q. What is the second division of the Noble Path?

A. Samyak Kalpanā.

Nirvāṇa can be comprehended in three ways: by

1. Paccakkha siddhi—by experiencing it in one of the four stages of the Path of Holiness.

2. Anumeyya siddhi—by reasoning and analysis.

3. Saddheyya siddhi—by faith in the statements of those who have experienced it. [M. N.]

65. Q. What is its meaning?
A. Right Thought.
66. Q. When does Right Thought arise?
A. It arises when a person thinks of getting rid of evil and of having pity on all beings.
67. Q. What is the third division?
A. Samyag Vacana.
68. Q. What is its meaning?
A. It means Right Speech, that is, speaking always the truth, refraining from slander, speaking kindly and courteously to all, and not engaging in vain conversation.
69. Q. What is the fourth division?
A. Samyak Karmānta.
70. Q. What is its meaning? A. Right Action.
71. Q. How can we follow Right Action?
A. By refraining from sins of bodily action such as destroying living things, and the others.
72. Q. What is the fifth division?
A. Samyag Ājīva.
73. Q. What is its meaning?
A. Right Means of Livelihood.
74. Q. What is meant by Right Means of Livelihood?
A. By this is meant living by wealth not obtained by means of actions that are sinful.
75. Q. What is the sixth division?
A. Samyag Vīrya.
76. Q. What is its meaning?
A. Right Endeavour.
77. Q. What is Right Endeavour?
A. Right Endeavour consists in devoting one's energies to righteous objects, not thinking of evil things, and increasing good things.

78. Q. What is the seventh division?
A. Samyak Smṛiti.
79. Q. What is its meaning?
A. Right Remembrance.
80. Q. What is Right Remembrance?
A. Right Remembrance is to bring to mind such thoughts as these, "My body will perish," "My body is full of corruption," and others.
81. Q. What is the eighth division?
A. Samyak Samādhi.
82. Q. What is its meaning?
A. Right Concentration of the Mind.
83. Q. What are the good objects to meditate upon?
A. It is good to meditate upon :
i. the impermanent nature of happiness and sorrow ; [and the states of meditation (Jhāna) which produce freedom from lust and such sins].
ii. the good actions that we can do ; and
iii. how we can attain Nirvāṇa.
84. Q. What is the Pāli verse which sums up the whole teaching of the Lord Buddha?
A. Sabba pāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacittapariyodapanam;
Etaṃ Buddhānasāsanam¹.
85. Q. What does it mean?
A. "Not to do evil,
"To increase good,
"To purify the mind;
"This is the teaching of the Buddhas."

¹ Dhammapada, verse 183.

PART II

“NOT TO DO EVIL”

1. Q. What are the sins that we must refrain from ?

A. There are ten : three of the body, four of speech, and three of the mind.

2. Q. What are the sins of the body ?

A. They are

- i. Taking the life of living creatures.
- ii. Theft.
- iii. Evil indulgence of the bodily passions.

3. Q. What are the sins of speech ?

A. They are

- i. Saying what is not true.
- ii. Tale-bearing.
- iii. Swearing.
- iv. Profitless conversation.

4. Q. What are the sins of the mind ?

A. They are

- i. Covetousness.
- ii. Malice.
- iii. Wrong belief.

5. Q. Should we not include among these ten sins the use of intoxicants ?

A. The use of intoxicants is included in the evil indulgence of the bodily passions, since intoxicants cause such evil indulgence.

6. Q. What are the Ten Fetters that bind us down to successive re-births, which we must cast off in order to attain Nirvāṇa ?

A. They are as follows :—

- i. Sakkāyadiṭṭhi : the Delusion of Self.

- ii. Vicikicchā : Doubt.
- iii. Sīlabbata-parāmāsa : Believing that purification comes from the observance of vows and penances, which have been condemned by the Buddha.
- iv. Kāmarāga : Passions arising from the senses.
- v. Vyāpāda (or Paṭigha) : Anger.
- vi. Rūparāga : Desire for life in a world of form.
- vii. Arūparāga : Desire for life in a formless world.
- viii. Māna : Pride.
- ix. Uddhacca : Inability to concentrate the mind.
- x. Avijjā : Ignorance.

7. Q. What are the principal causes that help sin to arise ?

A. They are three : greed, anger and ignorance.

8. Q. What must we do to escape from sin ?

A. We must overcome and cut off the roots of greed, anger and ignorance, by following the Noble Eightfold Path.

“TO INCREASE GOOD”

9. Q. What are the meritorious acts that we must perform ?

A. They are ten :

- i. Charity.
- ii. Observing the precepts.
- iii. Meditation.
- iv. Giving an opportunity to others to partake in one's own good actions.

- v. Taking delight in the meritorious acts done by another.
- vi. Attending upon others.
- vii. Honouring those worthy of honour.
- viii. Explaining the Doctrine.
- ix. Listening to explanations of the Doctrine.
- x. Going for refuge to the Three Treasures which are the Buddha, the Doctrine, and the Brotherhood of the Noble Ones¹.

10. Q. What are the duties to be performed by parents towards children ?

- A. i. To keep them back from sin.
- ii. To establish them in good conduct, like the observation of the precepts, and such others.
- iii. To instruct them in the arts and sciences.
- iv. To provide them with suitable wives or husbands.
- v. To give them sufficient wealth for their needs.

11. Q. What are the duties to be performed by children towards parents ?

- A. i. To protect father and mother.
- ii. To perform the duties owing to them.
- iii. To uphold the honour of the family.
- iv. To perform the proper funeral rites on their death.

12. Q. What are the duties to be performed by pupils towards teachers ?

- A. i. To rise from the seat on seeing the teacher.

¹ In the Sinhalese Catechism these are not given in the right order as here.

- ii. To attend upon him.
- iii. To obey him.
- iv. To supply his wants.
- v. To learn with diligence.

13. Q. What are the duties to be performed by teachers towards pupils ?

- A. i. To train them diligently.
- ii. To teach them well the sciences.
- iii. To instruct the pupils without distinction in the arts.
- iv. To praise their virtues to his friends and superiors.
- v. To protect them.

14. Q. What are the duties to be performed by a man or woman towards friends and others ?

- A. i. To give them presents.
- ii. To speak kindly to them.
- iii. To do suitable acts for them.
- iv. Not to dispute with them.

15. Q. What are the duties of friends towards a man or woman who is their friend ?

- A. i. To protect him or her when careless.
- ii. To guard his or her property under such circumstances.
- iii. To give a refuge in danger.
- iv. Not to desert him or her in misfortune.
- v. To help the children and relations of such a person.

16. Q. What are the duties to be performed by us towards a Buddhist monk ?

- A. i. To do things for him with affection.
- ii. To speak to him with affection.
- iii. To think of him with affection.

- iv. To be always ready to offer hospitality to him.
- v. To give him the gifts of four kinds: robes, food, furniture and medicine.

17. Q. What are the duties of a monk towards a layman?

- A. i. To restrain him from sin.
- ii. To establish him in charity and virtue.
- iii. To teach clearly the Doctrine to him.
- iv. To remove doubts about the Doctrine learnt by him.
- v. To show him the right path to beatitude.

18. Q. What are the duties of a man towards his wife?

- A. i. To speak to her with respect.
- ii. Not to reproach her.
- iii. To be faithful to her.
- iv. To put his property at her command.
- v. To give her ornaments and other things according to his power.

19. Q. What are the duties of a wife towards a husband?

- A. i. To do her household work diligently.
- ii. To be hospitable to his friends and relations.
- iii. To be faithful to him.
- iv. To protect his property.
- v. To show skill in her duties.

[19a. Q. What are the duties of masters towards their servants?

- A. i. To apportion work to them according to their strength?
- ii. To give them regularly food and wages.

- iii. To help them in sickness.
- iv. To share with them unusual delicacies.
- v. To give them presents at suitable occasions.

19b. Q. What are the duties of a servant towards his master?

- A. i. To rise before him in the morning.
- ii. To retire later to rest.
- iii. To take only what the master gives.
- iv. To work well.
- v. To praise him as a good master.]¹

20. Q. In what good actions ought a good Buddhist to spend the days set apart for religion?

- A. i. In giving alms to the monks and beggars.
- ii. In observing the precepts.
- iii. In meditation, and others.

21. Q. What is the form of taking the vows of the Eight Precepts?

A. We first ask a monk or novice, who has been previously informed, to repeat to us the Eight Precepts.

22. Q. How do you ask him?

A. We say to him in Pāli: "Okāsa, karuṇṇaṃ katvā tisaraṇena saddhim aṭṭhāṅgaṣīlaṃ detha me, bhante. Ahaṃ, bhante, saraṇaṣīlaṃ yācāmi. Dutiyam' pi . . . Tatiyam' pi . . ."

23. Q. What is the meaning of this?

A. The meaning is: "Sir, please give me the Eight Precepts with the Three Treasures. Sir, I ask for the Three Treasures and the Morality. A second time I ask . . . A third time I ask . . ."

¹ All the duties mentioned in these twelve questions (10—19b.) were explained by the Buddha in His sermon named Sigālovāda Sutta, of the Sutta Piṭaka.

24. Q. After that what does the monk say ?

A. He says : " Evaṃ vadehi".

25. Q. Give its meaning ?

A. " Repeat this "; and when the person has bowed down, the monk establishes him in the Refuges.

26. Q. After establishing him in the Three Refuges, does the monk say anything ?

A. Yes, sometimes he says : " Saraṇāgamanam —That is entering into the Refuges".

27. Q. What is the answer to this ?

A. " Āma, bhante—Yes, Sir".

28. Q. What begins at the end of this ?

A. Then begins the repeating of the Eight Precepts.

29. Q. What are they ?

A. They are as follows :

- i. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
- ii. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
- iii. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
- iv. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
- v. S u r ā - meraya-majja-pamāda-tṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
- vi. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
- vii. Nacca-gīta - vādita-visūkadassana-mālā-gaṇḍha-vilepana-dhāraṇa-mañḍana-vibhūsaṇa-tṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

viii. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi¹.

30. Q. What do you understand by the Third Precept?

A. A person repeating it promises to refrain from all sexual intercourse.

31. Q. What do you understand by the Sixth Precept?

A. A person repeating it promises not to take food at unseasonable times, that is, after midday.

32. Q. What do you understand by the Seventh Precept?

A. By this precept one promises to refrain from dancing, singing, beating drums, looking at improper shows, using flowers, scents and ointments, wearing ornaments and decorations.

33. Q. What do you understand by the Eighth Precept?

A. By this precept one promises not to use high, large and luxurious seats and beds.

“TO PURIFY THE MIND”

34. Q. What is the advice given by our Lord Buddha to purify the mind?

A. He preached the Truth containing it to the Brotherhood (Saṅgha) gathered together in the Kūṭāgāra Hall in the city of Vesālī.

35. Q. Of what did He there say that the Truth consisted?

A. He said that the Truth He proclaimed was about :

¹ The first five of these eight (excepting the third) are the same as the Five Precepts mentioned in Part I of the Catechism. The third precept here is only a stricter form of the rule of the former third precept. The meanings of the first, second, fourth and fifth precepts are given in the answers to questions 43, 45, 49 and 51 of Part I.

- i. The Four Earnest Contemplations.
- ii. The Four Great Efforts.
- iii. The Four Requisites for obtaining transcendental powers.
- iv. The Five Mental Organs.
- v. The Five Moral Powers.
- vi. The Seven kinds of Understanding leading to Divine Wisdom.
- vii. The Noble Eightfold Path.

36. Q. What are the Four Earnest Contemplations?

A. They are:

- i. Kāyanupassanā: contemplation on the impurities that form the body.
- ii. Vedanānupassanā: contemplation on all sensations as sorrow.
- iii. Cittānupassanā: contemplation on the mind which is impermanent.
- iv. Dhammānupassanā: contemplation on all existing things as unsubstantial.

37. Q. What are the Four Great Efforts?

A. They are the four chief exertions.

38. Q. What are they?

A. They are the efforts:

- i. To do no fresh evil.
- ii. To get rid of evil done.
- iii. To produce goodness not previously existing.
- iv. To increase goodness already existing.

39. Q. What are the Four Requisites for obtaining transcendental powers?

A. They are:

- i. Chandiddhi-pāda: the will to acquire them.

- ii. Viriyiddhi-pāda : the energy to realise Nirvāṇa.
- iii. Cittiddhi-pāda : controlling the mind.
- iv. Vīmaṃsiddhi-pāda : investigation.

40. Q. What are the Mental Organs and the Moral Powers ?

A. The Mental Organs are :

- i. Saddhindriya : strong faith.
- ii. Viriyindriya : strong energy.
- iii. Satindriya : strong remembrance.
- iv. Samādhindriya : earnest contemplation.
- v. Paññindriya : great wisdom.

The Moral Powers are :

- i. Saddhābala : power of faith.
- ii. Viriyabala : power of energy.
- iii. Satibala : power of remembrance.
- iv. Samādhibala : power of concentration.
- v. Paññābala : power of wisdom.

41. Q. What are the seven Bojjhaṅgas ?

A. They are the seven aids to the attainment of the knowledge belonging to the state of Arhat.

42. Q. What are they ?

A. These are the aids which help a person to obtain the knowledge belonging to the state of Arhat :

- i. Sati-sambojjhaṅga : purification of remembrance.
- ii. Viriya-sambojjhaṅga : increasing energy.
- iii. Dhammavicaya-sambojjhaṅga : discriminative knowledge.
- iv. Pīti-sambojjhaṅga : purification of joy.

- v. Passaddhi-sambhojjhaṅga: tranquillity of the body and mind, because the sins are destroyed.
- vi. Samādhi-sambhojjhaṅga: concentration of the mind.
- vii. Upekkhā-sambhojjhaṅga: serenity¹.

43. Q. What are the Four Paths?

A. They are: 1. Ārāyaṇī, 2. Sakṛidāgāmi, 3. Anāgāmi, and 4. Arhat.

44. Q. What is Ārāyaṇī?

A. It is the first stage of the Path entered upon by a person attaining Nirvāṇa.

45. Q. What are the Fetters that have been cast off when a person attains to the fruition of this first stage of the Path?

A. They are Sakkāyaditṭhi, Vicikicchā, and Sīlabbata-parāmāsa. (See Q. 6 of Part II for meanings).

46. Q. What is Sakṛidāgāmi?

A. It is the second stage of the Path on which a person enters who is on the road to Nirvāṇa.

47. Q. When a person has obtained the fruition of this stage, how many times will he be born again in this world?

A. He will be born only once more in this world.²

48. Q. What is Anāgāmi?

A. It is the third stage of the Path to Nirvāṇa.

49. Q. What are the Fetters cast off at the Anāgāmi stage?

A. They are Kāmarāga and Paṭigha.

¹ The next division, the Noble Eightfold Path, has been explained in Part I.

² It should be noticed that no Fetters are cast off at this stage.

50. Q. Will a person, who has obtained the fruition of the Anāgāmi stage, be born again in this world?

A. No, he will never be born again in any Kāmaloka, that is, not in any world below the Rūpa and Arūpa Brahmaloas.

51. Q. What is the stage of Arhat?

A. It is the fourth stage of the Path to Nirvāṇa.

52. Q. From what Fetters is a person on the Arhat stage free, when he has obtained the fruition of that stage?

A. He is free from Rūparāga, Arūparāga, Māna, Uddhacca, and Avijjā.

53. Q. What is the disposition of one who is an Arhat?

A. He is free from all sin, he fully understands the impermanency of all things; he has compassion equally on all, he desires to give the utmost happiness to all beings; and he is free from rebirth.

54. Q. Are these thirty-seven divisions of the Doctrine (see Q. 35) mundane (Laukika) or transcendental (Lokuttara)?

A. The whole doctrine except Saṅkappa¹ (aspiration) and Pīti (joy) are transcendental. Aspiration and Joy also when accompanied by Purity of Wisdom² are transcendental; but when accompanied by the other six Purities are sometimes transcendental and sometimes mundane.

¹ Saṅkappa is the same as Right Thought of the Noble Eightfold Path (see Q. 65, Part I).

² Purity—visuddhi—is of seven kinds. They are the purities of 1. Sila, conduct; 2. Citta, thought; 3. Diṭṭhi, belief; 4. Kaṅkhāvitaraṇa, conviction; 5. Maggāmaggañāṇa, certainty about the existence of the Way; 6. Paṭipādañāṇa, progress; 7. Jñāṇa, the Wisdom belonging to the first stage of the Path.

“THIS IS THE TEACHING OF THE BUDDHAS”

55. Q. Mention the names of the twenty-eight Buddhas in order.

A. 1. Tanhaṅkara, 2. Medhaṅkara, 3. Saraṇaṅkara, 4. Dīpaṅkara, 5. Koṇḍañña, 6. Maṅgala, 7. Sumana, 8. Revata, 9. Sobhita, 10. Anomadassī, 11. Paduma, 12. Nārada, 13. Padumuttara, 14. Sumedha, 15. Sujāta, 16. Piyadassī, 17. Atthadassī, 18. Dhammadassī, 19. Siddhattha, 20. Tissa, 21. Phussa, 22. Vipassī, 23. Sikhī, 24. Vessabhū, 25. Kakusandha, 26. Koṇāgamana, 27. Kassapa, 28. Gotama.

56. Q. What is the name of the Buddha who will appear next?

A. His name is Maitreya, “the Compassionate” (Pāli, Metteyya).

57. Q. Did all the Buddhas proclaim the same Truth?

A. Yes, all the Buddhas proclaimed the same truth. The qualities of all the Buddhas are the same.

58. Q. Repeat the Pāli words which declare the virtues of the Buddha.

A. “Iti ’pi So Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammasārathī Satthā Devamanussānaṃ Buddho Bhagavā ’ti.”

59. Q. Explain it.

A. “Iti ’pi So Bhagavā,” He is the Lord, “Arahaṃ,” the Saint, “Sammāsambuddho,” Who is perfect in knowledge, “Vijjācaraṇasampanno,” Who possesses the knowledge [of the eight kinds and Who has accomplished the fifteen holy practices], “Sugato,” Who has come [the good journey which led to the Buddhahood], “Lokavidū,” Who knows the three worlds, “Anuttaro,” the Unrivalled, “Purisadamma-sārathī,” the Teacher of men to be subdued [by the

Doctrine], "Satthā Devamonussānaṃ," the Teacher of gods and men, "Buddho Bhagavā," He is the Lord Buddha.

60. Q. Repeat in Pāli the praises of the Truth.

A. "Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko ehipassiko opānāyiko paccattam veditabbo viññūhi".

61. Q. Explain it.

A. "Svākkhāto Bhagavatā Dhammo," it is the Truth which was fully explained by the Buddha, "sandiṭṭhiko" producing immediate effects, "akāliko," which produces results without delay, "ehipassiko," inviting all-comers, "opānāyiko," which leads [to Nirvāṇa], "paccattam veditabbo viññūhi," to be understood by the wise for themselves.

62. Q. Repeat in Pāli the praises of the Brotherhood of the Noble Ones.

A. "Supaṭipanno Bhagavato Sāvakaśaṅgho, ujupaṭipanno Bhagavato Sāvakaśaṅgho, ñāyapaṭipanno Bhagavato Sāvakaśaṅgho, sāmīcipaṭipanno Bhagavato Sāvakaśaṅgho, yadidaṃ cattāripurisa-yugāni aṭṭhapurisa-puggalā esa Bhagavato Sāvakaśaṅgho, āhuneyyo pāhuneyyo dakkhineyyo añjalikaraneyyo anuttaraṃ puññakkhettaṃ lokassā'ti".

63. Q. Explain it.

A. "Esa Bhagavato Sāvakaśaṅgho," it is the Order of the disciples of the Buddha, "supaṭipanno," who live a holy life, "ujupaṭipanno," who live an upright life, "ñāyapaṭipanno," who live in the way of wisdom, "sāmīcipaṭipanno," who live a life fulfilling their duties, "yadidaṃ cattāripurisa-yugāni aṭṭhapurisa-puggalā," the four pairs of persons who form the eight kinds of the Noble Ones, "āhuneyyo," worthy of offerings, "pāhuneyyo," worthy of hospitality, "dakkhineyyo," worthy of gifts, "añjalikaraneyyo," "worthy of respectful salutation, "anuttaraṃ

puññakkhettam lokassa," who are the best sowing ground for meritorious [deeds by the people].

64 Q. What must we do to revere the Three Treasures ?

A. We must keep the Three Treasures—the Buddha, the Truth and the Brotherhood of the Noble Ones—in our minds always, and venerate and revere them with all our hearts.

THE END

THREE Gāthās from Chattamāṇavaka Vimāna of
Vimāna Vathu of the Sutta Piṭaka.

1. Yo vadataṃ pavaro manujesu,
Sākyamunī Bhagavā katakicco,
Pāragato balaviriyasamaṅgī,
Taṃ Sugataṃ saraṇattam upemi.
2. Rāgavirāgam anejaṃ asokaṃ,
Dhammaṃ asaṅkhatam appaṭikūlaṃ,
Madhuram imaṃ paṇaṃ suvibhattaṃ,
Dhammaṃ imaṃ saraṇattam upemi.
3. Yattha ca dinnam mahapphalaṃ āhu,
Catusu sucīsu purisayugesu,
Attha ca puggala dhammadaṣā te,
Saṅgham imaṃ saraṇattam upemi.

TRANSLATION

1. The Lord Buddha, the Sage of the Cākyas, is among mankind the best of teachers. He has done that which was to be done, and has crossed [to the other shore, Nirvāṇa]. He is full of strength and energy.

To Him, the Blessed One, I go for refuge.

2. The Truth is Immaterial, brings freedom from passion, desire and sorrow; it is free from all stain, is sweet, plain and logical.

To this Truth I go for refuge.

3. Whatever is given to the eight kinds of the Noble Ones, who in pairs form the four Grades, who know the Truth, verily brings great reward.

To this Brotherhood of the Noble Ones I go for refuge.

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Vol. III

- | | |
|---|----------------------------|
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